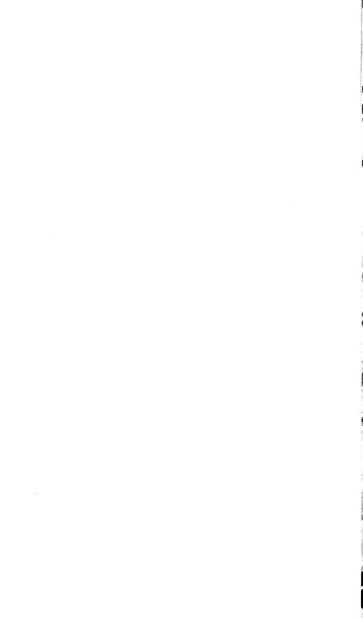


BR 157 .V53 1840

A View of all religions in the world, in alphabetical









# VIEW OF ALL RELIGIONS

## IN THE WORLD,

IN

ALPHABETICAL ORDER; SHEWING THEIR RISE, OR THE PERIOD WHEN THEY BEGAN, WITH THEIR DIS-TINGUISHING TENETS; AND ALSO

THE

## RELIGIOUS POPULATION OF THE GLOBE,

TOGETHER WITH

THE STATE OF EDUCATION CONTRASTED WITH THE STATE OF CRIME IN ENGLAND.

Seize upon truth wheree'r 'tis found,
Among your friends—among your foes,
On Christian, or on Heathen, ground,
The flower's divine wheree'r it grows,
Neglect the prickles, but assume the rose!

#### MANCHESTER:

PRINTED FOR WILLIAM SLATER.

Price Six-pence.



# VIEW OF ALL RELIGIONS.

#### ARIANS.

Christians so called from Arius, a presbyter of Alexandria, in the year 315. They teach Christ was God only in a subordinate sense; that he was the Word, but not eternal. This doctrine was condemned by the council of Nice, assembled by Constantine, A. D. 325.

### ATHANASIANS.

From Athanasius, bishop of Alexandria, in the fourth century, who is said to have composed the creed which bears his name, and which has been acknowledged in this country since the tenth century.

# ARMINIAN SECT,

FOUNDED by James Arminius, who was born in Holland, in the year 1560.

The Arminians contend that Christ died for all mankind, and that those who are chosen to eternal life, are such as God foresaw would believe and obey the gospel; and deny, as unscriptural, the doctrine of absolute decrees and personal election. They deny that there is irresistible grace in the conversion of sinners, but maintain that those who are united to Christ by faith, may fall from that state and finally forfeit the divine favour. They also believe that mankind are not totally depraved.

#### ANTINOMIANS

Sprung from Agricola, a disciple of Luther, and derive their name from two Greek words, anti, against, and nomos, a law; their favorite tenet being, that the law is not a rule of life to believers, and that, as the elect cannot fall from grace, nor forfeit the divine favor, the wicked actions they commit are not really sinful, nor are to be considered as instances of their violation of the divine law, and, consequently, that they have no occasion either to confess their sins, or to break them off by repentance.

## BAXTERIANS;

Called after Richard Baxter, who was born in 1615. They strike into a middle path, between Arminianism and Calvinism. With the latter they believe that a certain number will be saved, and with the former reject the doctrine of reprobation, and suppose that such a portion of grace is given to every man as renders it his own fault if he does not attain eternal life.

### BAPTISTS

Are those who contend that the ordinance of baptism should be administered by immersion, which is enjoined, though not practised, by the church of England; and that none should be baptised but those who profess their belief in the Christian faith. They are divided into General, who are Arminians, and into Particular, who are Calvinists. The General Baptists have, in some of of their churches, three distinct orders, separately ordained,—messengers, elders and deacons.

## BROWNISTS;

Followers of Robert Brown, a clergyman of the church of England, A. D. 1600, who, after inveighing against her ceremonies and discipline, and separating himself from her communion, returned into her bosom, and died

in Northampton jaol, boasting he had been committed to 32 prisons.

#### CALVINISTS;

From John Calvin, born 1509, at Noyon, in Picardy. They believe that some have been predestined from all eternity to be saved. They believe likewise in original sin, particular redemption, irresistible grace, and the final perseverance of the saints; these, in the learned world, are termed the five points. The Calvinists differ greatly among themselves in the explication of these tenets, and frequent have been the controversies agitated respecting them.

#### DESTRUCTIONISTS

Maintain the destruction of the wicked, but not their utter annihilation, and that the mediatorial kingdom of Christ will never be given up. They allege that, philosophically speaking, there can be no annihilation, and that destruction is the phrase used in the New Testament.

#### DISSENTERS

From the church of England first appeared in the reign of Queen Elizabeth; they were sometimes also called Puritans, from the extraordinary purity they proposed in religious worship, and Nonconformists, for refusing to conform to certain irrational and unscriptural practices of the established church. By the Act of Uniformity, which took place on Bartholomew day, 1662, in the reign of Charles the Second, 2000 pious and talented ministers were obliged to quit her communion. Their principles may be summarily comprehended in these three,—first, the right of private judgment; second, liberty of conscience; and, third, the perfection of Scripture as a Christian's only rule of faith and practice.

#### DUNKERS

First appeared in Pennsylvania, about the year 1724, and together with the Shakers, are peculiar to America. They baptise by immersion, dress like the dominican friars, never shave head nor beard, have different apartments for the sexes, live chiefly on roots and vegetables except at their love feasts, when they eat only mutton. No bed is allowed them, but in case of sickness; in their separate cells they have a bench to lie upon, and a block of wood for their pillow. Their principal tenet is the mortification of the body, and they deny the eternity of future punishment.

### EPISCOPALIANS:

A NAME derived from episcopus, the Latin termfor bishop; or from the greek *skopeo*, to look, and *epi*, over.

They insist on the divine origin of their bishops and other church officers, and on the alliance between church and state. Respecting these subjects, however, the Episcopalians have different opinions, as they also have on their thirty-nine articles; the Episcopal church of America has reduced their number to twenty. That of England is the richest in the world, and possesses funds adequate to the support of all the poor and the clergy, the building and repair of all the churches, and the education of the whole people. The public should have an eve to this.

## ENGLISH PRESBYTERIANS;

A TERM improperly applied, as their church government is the same as the Independents'; but they are less attached to Calvinism, and admit a wider latitude of religious sentiment. Many of their congregations profess Socinian principles.

## FRIENDS, OR QUAKERS,

APPEARED about the middle of the seventeenth century.

George Fox, who was born in Leicestershire, in 1624, was their first preacher. One of the principles advocated by the new society was, that human learning, though highly valuable in itself, is altogether insufficient to make a minister of the gospel; that the preparation of grace in the heart, and a divine call, are indispensable to the work of the ministry, and that the gift of publicly preaching and praying ought never to be exercised, except under the immediate influence of the Holy Spirit; the work of the ministry devolved then, as it does now, on the women as well as the men. It has been erroneously supposed that the Friends reject baptism and the Lord's supper; -they disuse the outward ceremonies, as now practised among Christians, in the belief that mere typical ordinances do not correspond with the spirituality of Christian worship. Calling to mind the plain precept of our Saviour, "Swear not at all," they make it a point of conscience to refrain from all use of oaths; they abstain from all participation in warfare, whether offensive or defensive, suffer wrong rather than avenge it, and, in every period of their history, have been a harmless and truly Christian people. They justly refuse to kneel before kings and governors, or to take off the hat in honor of man, and they deem it a Christian duty to avoid all complimentary forms of speech. They give numerical names to the months, and to the days of the week: they are likewise peculiar in their dress, considering it wrong to follow the vain and changeable fashions of the world. They have always refused to pay tithes.

## GREEK OR RUSSIAN CHURCH,

Which now spreads itself over the eastern parts of Europe, bears a great resemblance to the church of Rome. Denying, however, the infallibillity and supremacy of the pope, they are in communion with the patriarch of Constantinople. They reject images, the doctrine of consubstantiation, or the union of the body of Christ with the sacramental element, and the administration of baptism by immersing the whole body in water; but in

the number of ceremonies and superstitious customs they equal the Latin.

## HUGONOTS;

An appellation given to the French Protestants, in 1561. This term is supposed, by some, to have been derived from a gate in Tours, called *Hugon*, where they first assembled. On the 24th of August, 1572, happened the massacre of St. Bartholomew, when 70,000 protestants throughout France were butchered, with circumstances of aggravated cruelty. It began at Paris, in the night of the festival of St. Bartholomew, by secret orders from Charles the Ninth.

### **HUTCHINSONIANS**;

Followers of John Hutchinson, who was born in Yorkshire, 1674. "The Hebrew scriptures," he says, "comprise a perfect system of natural philosophy, theology, and religion." So high an opinion did he entertain of the Hebrew language, that he thought the Almighty must have employed it to communicate every species of knowledge, and that, accordingly, every species of knowledge is to be found in the Old Testament.

## INDEPENDENTS OR CONGREGATIONALISTS

Deny not only the subordination of the clergy, but also all dependency on other assemblies. Thus this *independency* of one church with respect to another, has given rise to the appellation of *Independents*, though this mode of church government is adopted by the dissenters in general. The first Independent or Congregational church in England was established by a Mr. Jacob, in the year 1616, though a Mr. Robinson, appears to have been the founder of the sect.

#### JUMPERS

Are so called from the singular practice of jumping du-

ring the time allotted for instruction and divine service. The custom began in the western part of Wales, about the year 1760, and was soon after defended and patronized by the advocates of groaning and loud talking, who soon became numerous, and who were found among some of the other denominations in the principality, and continue to this day. The practice was originally confined to the people called Methodists. Several of the more zealous of the itinerant preachers in Wales recommended the people to cry out, glory, amen, &c. &c., to put themselves in violent agitations, and, finally, to jump till they were quite exhausted.

## KIRK OF SCOTLAND.

THE members are Presbyterians, and the mode of ecclesiastical government was introduced from Geneva, by John Knox, the Scottish reformer. Contrary to the Episcopalians, the Presbyterians maintain that the church should be governed by presbyteries, synods, and general assemblies. In the Kirk of Scotland there are 15 synods and 69 presbyteries. Their articles and creed are Calvinistic, and their general assembly is held annually, in the month of May, at Edinburgh. This, which is the supreme ecclesiastical court, consists of 200 ministers and 89 lay or ruling elders, 67 elders from royal burghs and 5 representatives from the universities, in all 361 members. It is chosen annually, and has two presidents, a royal commissioner appointed by the sovereign, and a moderator chosen by the meeting. Annual expense of the establishment about £300,000.

### LUTHERANS;

So called from Martin Luther, a monk of the Augustinian Eremites, and afterwards professor of divinity at Wittemburg.

He was born on the 10th of November, 1483, at Aisleben, in Upper Saxony. In September, 1517, he openly impugned the doctrine of indulgences, in 95 pro-

positions, and soon found many followers, and in 1520 publicly renounced the communion of the church of The Lutherans, of all protestants, differ least from that church, as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's supper, though in an incomprehensible manner: they likewise consider some religious rites and institutions, as the use of images in churches, the distinguishing vestments of the clergy, confession of sins, the use of wafers in the administration of the Lord's supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them even useful. The Lutherans maintain, with regard to the divine decrees, that they respect the salvation or misery of men, in consequence of a previous knowledge of their sentiments and character, and not as free and unconditional, and as founded on the mere will of God, which is the tenet of the Calvinists. Towards the close of the last century, they began to entertain greater liberality of sentiment, and Mosheim attributes this change to an excellent maxim of theirs, that Christians were accountable to God alone for their religious opinions, and that no individual could be justly punished by his fellowmen, for his erroneous opinions, while he conducted himself like a virtuous citizen, and made no attempt to disturb the peace and order of civil society.

### MATERIALISTS.

The doctrine of Materialism respects the nature of the human soul, and the peculiar mode of its existence. All Materialists deny an intermediate state of consciousness, between death and the resurrection. Those who deny the existence of an intermediate state, are often called soul sleepers. The doctrine of necessity and of Materialism, is more of a philosophical, than of a theological nature.

### METHODISTS

Sprung up at Oxford, in the year 1729 under Mr. John Wesley, and others. They obtained the name from the

exact regularity of their lives. The followers of Mr. Wesley, are Arminians, though some of his preachers incline to Baxterianism. The distinguishing principles of Methodism are salvation by faith in Christ Jesus; perceptible, and in some cases instantaneous conversion, and an assurance of reconciliation to God, with which, they say, the new birth, or being born again, is inseparably connected.

## NEW METHODIST CONNECTION

APPEARED in 1797. They separated from the old body on the grounds of church government and not doctrines, as affirmed by some of their opponents. They object, and very justly, to the old Methodists, for having formed a hierarchy or priestly corporation, which robbed the people of those privileges that, as members of a Christian church, they are entitled to by reason and scripture. The new Methodists have, therefore, attempted to establish every part of their church government on popular principles, and have united, as much as possible, the ministers and the people in every department of it. This is quite contrary to the original government of the Methodists which, in the most important cases, is confined only to the ministers. This appears most plainly when their conference or yearly meeting is considered; for in this meeting no person, who is not a travelling preacher, has never been suffered to enter, as a member of it.

Though these are points on which the division seems principally to have rested, yet there are several other things that have contributed to it. The old attachment of the Methodiets to the established church, which originated in Mr. Wesley, and was cherished by him and many of the preachers by all possible means, and also the dislike to these sentiments in many others of the preachers, and of the societies, were never-failing subjects of contention. As all parties are distinguished in their contests by some badge or discriminating circumstance, so here the receiving or not receiving the Lord's supper in the Established Church, was long considered as the criterion of methodistical zeal or disaffection.

#### MORAVIANS

Were originally exiles who, forced by popish persecution to flee from their native land, Moravia, found refuge on the estates of Nicholas Lewis, count Zinzendorf, a German nobleman who died in 1760. They were also called Hernhuters, from Hernhuth, the name of a village where they first settled. The society themselves, however, assert that they are descended from the old Bohemian and Moravian brethren, who existed as a distinct sect 60 years prior to the Reformation. They also style themselves Unitas Fratrum, or the United Brethren, and, in general, profess to adhere to the Augsburgh confession of faith. They direct their worship to Jesus Christ, are much attached to instrumental, as well as vocal music in their religious services, and discover a great predilection for forming themselves into classes, according to sex, age, and character. They revive their devotion by celebrating agapæ, or love feasts, and the casting of lots is used amongst them to know the will of the Lord. The sole right of contracting marriage lies with the elders.

### MYSTICS

Are those who profess a pure and sublime devotion, with a disinterested love of God, free from all selfish considerations. Passive contemplation is the state of perfection to which they aspire. It is not uncommon for the Mystics to allegorize certain passages of scripture, at the same time not denying the literal sense. Thus, according to them, the word Jerusalem, which is the name of the capital of Judea, signifies, allegorically, the church militant; morally, a believer; and mysteri-Musticism is not confined to any partiously, heaven. cular profession of Christianity, but is to be understood as generally applied to those who dwell upon the inward operations of the mind (such as the Society of Friends, &c.), laying little or no stress on the outward ceremonies of religion.

#### MILLENARIANS

Are those who believe that Christ will reign personally on earth for a thousand years, and their name, taken from the Latin, mille, a thousand, has a direct allusion to the duration of this spiritual empire. The doctrine of the millenium, or a future paradisiacal state of the earth, is not of Christian, but of Jewish origin. The tradition is attributed to Elijah, which fixes the duration of the world, in its present imperfect condition, to six thousand years.

It is somewhat remarkable that Druidism, the religion of the first inhabitants of Britain, had a particular reference to the progressive melioration of the human species. A notion of a millenium seems to have been familiar to their minds, and therefore forms a striking coincidence with Christianity. The tenets of Druidism which also include the doctrine of universal restoration, are far from being extinct in the principality.

### MONARCHY MEN,

More properly Fifth Monarchy Men, were a set of enthusiasts in the time of Cromwell, who expected the sudden appearance of Christ, to establish on earth a new monarchy or kingdom. In consequence of this illusion some of them aimed at the subversion of all human government. In ancient history we read of four great monarchies, the Assyrian, the Persian, the Grecian, and the Roman; and these men, believing that this new spiritual kingdom of Christ was to be the fifth, came to bear the name by which they are distinguished.

### MUGGLETONIANS

Were the followers of Ludovick Muggleton, a journeyman tailor, who, with his companion, Reeves (a person of equal obscurity), set up for great *prophets*, in the turbulent times of Cromwell. They pretended to absolve or condemn whom they pleased, and gave out that they were the two last witnesses, spoken of in the Revelations, who were to appear previous to the final destruction of the world.

#### NON-JURORS.

In Scotland and other parts, since the Revolution, there existed a species of Episcopalians, called *Non-jurors*, being inflexibly attached to the *Stuarts*, who were then driven from the throne; they refused to take the oath of allegiance to the *Brunswick* family, till the decease of the Pretender, Prince Charles, who died at Rome, 1788. These were the remains of the Scottish prelatists, who, for so long a term, had persecuted the Presbyterians.

#### NECESSITARIANS.

The doctrine of Necessity regards the origin of human actions, and the specific mode of divine government. The opponents of this doctrine strenuously maintain that it destroys all virtue and vice; whilst its advocates declare it to be the most consistent mode of explaining the divine government. Dr. Watts thinks it probable that it will constitute one of the sublime employments of the blessed in the heavenly world.

#### PAPISTS.

Are so denominated from their leading tenet, the infallibility and supremacy of the pope (in the Latin, Papa, signifying father, or rather from the Greek. It was given indiscriminately, in the first ages of Christianity, to all bishops, and in the East to all ecclesiastics, until Gregory the Seventh ordered it to be reserved to the bishop of Rome alone. He reigned from 1073 to 1085), which they strenuously maintain. By the infallibility of the pope is to be understood, that he cannot err in ecclesiastical matters; and by his supremacy is meant his authority over all churches, and sometimes over all the earth. Papists or Roman Catholics also believe in seven

sacraments, baptism, confirmation, the eucharist, penance, extreme unction, or the anointing the sick in the prospect of death, orders, and matrimony. With respect to the eucharist, or Lord's supper, they hold the doctrine of transubstantiation, or that the bread and wine are changed into the body and blood of Christ: how comfortable! the paying divine worship to the host or wafer, and the allowing communion only in one kind, viz. bread to the laity, but wine to the priest! in works of supererogation, or that the good works of saints are meritorous enough to supply the deficiency of Third, in the celibacy or single life of the clergy. Fourth, in the veneration of images and sacred relics, and Fifth, in the celebration of divine service in an unknown tongue. Among the Roman Catholics are to be found several monastic orders, such as the Augustines, Benedictines, Carmelites, Dominicans, Franciscans, &c., and a variety of sects such as the Jesuits, the Jansenists, the Mohinists, &c. and others, some of whom were sects of great celebrity. For particulars respecting indulgences, purgatory, confession, &c., see catechism of the Council of Trent.

#### PROTESTANTS.

Under this appellation we include all who dissent from popery, in whatever country they reside, or into whatever sects they are distributed. Abroad they are divided into two sorts, the *Lutherans*, and the *Reformed*, who follow the discipline of Geneva. They were called Protestants, because in 1529 they protested against a decree of the emperor Charles V.

For the three first centuries the religion of Christ stood on its own basis, was rapidly propagated among Jews and gentiles, and suffered very severe persecutions from the Roman emperors. In the commencement of the fourth century, Constantine became a convert to Christianity, and made it a state religion. It was not till the fifth or near the sixth century, that the bishop of Rome arrogantly assumed an illegal supremacy over his

fellow pastors, and in progress of time aimed at the secular government of princes as well as subjects.

# QUAKERS.

This name was first given the Society of Friends, tauntingly, by a justice of the peace, in Derbyshire, on the celebrated George Fox's bidding him, and those about him, to tremble at the word of the Lord. For a more particular account of this truly pious and excellent people, see the article on the "Society of Friends."

### REFORMED SYNOD.

These represent the Presbyterians of the purest times of Presbytery, retaining or bearing testimony to the complete work of reformation "as finally" settled at the revolution of 1649. In enumerating therefore, the principles they profess, we enumerate what ought to be the principles of all who claim the title of Presbyterian, at least of all who profess to glory in the struggle that was nobly sustained in the mountains and muirs of Caledonia, for the rights, liberties, and religion of their country. This body is known by a variety of titles, as Whigs, Cameronians, Mountain men, &c. &c. They were once titles of reproach, but those days are gone by, we trust, for ever.

At the revolution of 1688, they were deserted by their pastors, who chose to comply with the principles of the times, and own an authority in the church, which the more strict covenanting people believed to be a sinful compliance. They had, during days of darkness and peril, contended for the supreme headship of Christ in his church, and they could not, in days of ease, submit to surrender what they and their fathers had striven for in the high places of the field. Patronage in any shape they resisted, and they remained without ministers till the 1st. August, 1743. Mr. Mc. Millan and Mr. Nairne, with some ruling elders, who had been regularly ordained, formed and constituted a presbytery in the

name of Christ, the only king and head of his church, under the title of the REFORMED PRESBYTERY.

## RELIEF SYNOD.

This body arose in consequence of Mr. Thomas Gillespie, minister of Carnock, in the presbytery of Dunfermline, being forcibly thrust out of the church of Scotland, because he would not be present at what he could not in conscience approve, the violent intrusion Richardson to the charge of Inverkeithing. Being joined by Mr. Thomas Boston, minister of Oxnam, and afterwards by a Mr. Collier, they formed themselves into a Relief Presbytery, solely for the purpose of relieving congregations from having ministers to whom they were averse forced upon them; in nothing else did they profess to differ from the church of Scotland. In abhorrence, however, of instrumental music, they may vie with the strictest of the strict, and the introduction of an organ into one of their chapels in Edinburgh occasioned the withdrawing of one of the ablest and most popular ministers from their connexion.

## SABELLIANS

Reduce the three persons in the trinity to three characters or relations. This has been called by some a modal Trinity, and the persons who hold it modalits. Sabellins, a bishop, who lived in Egypt in the third century was the founder of this sect. Of his tenets the accounts are various. Some say he taught the Father, Son, and Holy Spirit were one substance, and one person with three names, and that, in the Old Testament, the Deity delivered the law as Father, in the New Testament, dwelt among men as the Son, and descended on the apostles as the Holy Spirit. "The Sabellians" (says Mr. Broughton) "make the Word and the Holy Spirit to be only virtues, emanations, or functions of the Deity. They compared God to the sun, the illuminative virtue

or quality of which was the Word, and its warning virtue the Holy Spirit.

### SOCINIANS

Take their name from Faustus Socinus, who died in Poland, 1604. There were two who bore that name, uncle and nephew, and both disseminated the same doctrine.

The Socinian asserts that Christ had no existence till born of the Virgin Mary, and that, being a man like ourselves, though endowed with a large portion of divine wisdom, the only object of his mission was to teach the efficacy of repentance without an atonement, as a medium of divine favour—to exhibit an example for our imitation—to seal his doctrine with his blood—and, in his resurrection from the dead, to indicate the certainty of our resurrection at the last day.

Between the ancient and modern Socinians, however, a considerable difference obtains. The miraculous conception and the worship of Christ, both allowed by Socinus, are rejected by most of the modern Socinians.

### SUBLAPSARIANS AND SUPRALAPSARIANS.

Among the refinements of Calvinism are to be ranked the distinctions of the Sublapsarians and Supralapsarians. The former assert, that God had only permitted the first man to fall into transgression, without absolutely predetermining his fall, whereas, the latter maintain that God had, from all eternity, decreed the transgression of Adam, in such a manner that our first parents could not possibly avoid this event.

#### SECEDERS.

DISSENTERS from the kirk of Scotland call themselves Seceders, from the latin word *secedo* to separate, or withdraw, from any body of men with which we may

have been united. The Seceders are rigid Calvinists,

rather austere in their manners and discipline.

The Seceders originated under two brothers, Ralph and Ebenezer Erskine, about the year 1730. When the Rev. Geo. Whitefield, in one of his visits to Scotland. was solemnly reprobated by the seceders, because he refused to confine his itinerant labours wholly to them, he smartly replied, that as they considered themselves exclusively God's people they had less need of his services, his aim being to turn sinners from the error and wickedness of their ways. The causes of Secession were many national differences, both in doctrine and discipline. They accused the church of Scotland of retaining in her bosom, and bearing with, ministers who favoured the scheme of Arminius, and who were lax and defective in their parochial duties, but chiefly, of imposing upon the people, as their pastors, men to whom they were totally averse, and from whose ministrations, of course, they could expect no benefit; and for supporting the system of patronage.

### SCOTTISH INDEPENDENTS.

When the society was first formed, they were conducted upon the principles of free communion, and a regular communication with the English Independent ministers was established, and the success was amazing. But owing to a change in the sentiments of the founders of the society, the congregations deserted them, and they were left with very few followers. The congregations subsequently formed themselves into another society, called a Congregational Union of Independent Churches. The founders above alluded to became insolated from all other Christian societies, and are now a kind of nondescript Baptists.

### SABBATARIANS

Are a body of Christians who keep the seventh day as the Sabbath, and are to be found principally, if not

wholly, among the Baptists. The common reasons why Christians observe the first day of the week as the Sabbath, are, that on this day Christ arose from the dead; that the apostles assembled, preached, and administered the Lord's supper, and it has been kept by the church for several ages, if not from the time when Christianity was originally promulgated. The Sabbatarians, however, think these reasons unsatisfactory, and assert, that the change of the Sabbath from the seventh to the first day of the week, was effected by Constantine, upon his conversion to the Christian religion. They hold, in common with other Christians, the distinguishing doctrines of Christianity.

#### SWEDENBORGIANS.

Are followers of Emanuel Swedenborg, a Swedish nobleman, who died in London, 1772. He professes himself to be the founder of the New Jerusalem Church, spoken of in the Revelations of Saint John. He asserts, that in the year 1743 the Lord manifested himself to him in a personal appearance, and at the same time opened his spiritual eyes, so that he was enabled constantly to see and converse with spirits and angels. He denies a trinity of persons in the Godhead, but contends for a divine trinity in the single person of Jesus Christ alone, consisting of a Father, Son, and Holy Spirit, just like the human trinity in every individual man, of soul, body and proceeding operation. Baron Swedenborg further maintains, that the scriptures contain three distinct senses, called celestial, spiritual, and natural, which are united by correspondencies, that is, by such things in the natural world as correspond unto, and signify, things in the spiritual world. He denies the doctrine of atonement or vicarious sacrifice, predestination, election, justification by faith alone, the resurrection of the material body, &c.

## TRINITARIANS

Believe the doctrine of a trinity, by which is generally

understood that there are three distinct persons in one undivided Godhead—the Father, Son and Holy Ghost. The word trinity is not to be found in the bible, but is a scholastic term, derived from the Latin word *trinitus*, denoting a three-fold unity. Calvin himself reprobates the term as *barbarous*, and of human invention. The most learned writers entertain such various and contradictory sentiments respecting this mystery, that it is difficulty to know to whom the term Trinitarian is justly applicable.

#### TRITHEISTS

Are believers in three Gods. This is a term of obloquy applied by Jews, Socinians and Unitarians, to the modern believers in the trinity. It was, however, the proper name of a sect in the sixth century, whose chief was John Ascunage, a Syrian philosopher, and whose notions, if correctly represented, merited the appellation. He is said to have imagined three natures, or substances in the Deity, absolutely equal in all respects, and joined together by no common essence. This doctrine was adopted by John Philopony, an Alexandrian philosopher, and grammarian of high reputation, and the sect was from him denominated Philoponists.

## UNITARIANS, OR SOCINIANS,

DIFFER very considerably from the ancient Socinians. The miraculous conception and worship of Christ, both allowed by Socinians, are rejected by the Unitarians of the present day.

### UNIVERSALISTS

Are those who believe that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. Their scheme includes a reconciliation of the tenets of Calvinism and Unitarianism, by uniting

the leading doctrines of both, as far as they are found in the Scriptures; from which union they think the sentiment of universal restoration naturally flows. The Universalists teach the doctrine of *election*, but not in the exclusive Cavinistic sense; they suppose that God has chosen some for the good of all, and that his final purpose towards all is intimated, by his calling his *elect* the firstborn and the *first* fruits of his creatures, which, say they, implies other branches of his family, and a future in-gathering of the harvest of mankind, &c., &c.

## ROW HERESY

COMMENCED in 1829, and, it would seem, is rapidly gaining ground amongst the ignorant poor. The doctrine is compounded of universal redemption, mysticism and Antinomianism, under the names of universal pardon, assurance, &c., &c. The members pretend they possess the power of working miracles, the gift of speaking in unknown tongues, of writing in unknown characters; but unfortunately the gift of interpreting has been withheld, nor have any of the learned been able to distinguish a resemblance between the sounds they utter, and the scribble which they scrawl, to any thing hitherto heard or seen among men. And whenever they attempted the miracles they were sadly deceived, but failures of this kind are snugly attributed to the want of faith in the subject. How convenient! It is said there are many groaners among this sect who disgust and terrify those who are really pious.

## RANTERS AND "THE CHRISTIAN SOCIETY,"

The latter established by Robert Aitkin: both societies differ very little from the Methodists, although considered by some as distinct sects. During some portions of divine service, several individuals, chiefly females, are accustomed to utter the most senseless and terrific shrieks and groans. Fanaticism forms no part of vital Christianity.

#### ATHEISM.

The Athiest does not believe in the existence of a God. He attributes surrounding nature, and all its astonishing phenomena, to chance, or a fortuitous concourse of atoms. Plato distinguishes three sorts of Atheists: such as deny, absolutely, there are any gods; others who allow the existence of the gods, but deny they concern themselves with human affairs, and so disbelieve a providence; and, lastly, such as believe in the gods and a providence, but think they are very easily appeased, and remit the greatest crimes for the smallest supplication. The first of these, however, are the only true Atheists, in the strict and proper sense of the word. The word Atheist is composed of two Greek terms, a and theos, signifying without God.

### DEISTS

Believe in a God, but reject a written revelation from him. Dr. Clarke divides them into four classes:—

First. Such as believe in a supreme Being, but fancy he does not concern himself in the government of the world.

Second. Believe not only in the existence of a Supreme Being, but also in the providence of God with respect to the *natural* world, but deny he takes any notice of the actions of mankind.

Third class believe that men perish entirely at death, and that one generation shall perpetually succeed another.

Fourth, and last, sort of Deists are such as believe the existence of God, together with his providence in the government of the world; also all the obligations of natural religion, but so far only as these things are discoverable by the light of nature alone, without believing any divine revelation.

### THEOPHILANTHROPISTS,

A KIND of sentimental Deists, who arose in France

during the revolution. The name by which they stand distinguished is a compound term, derived from the Greek, and intimates that they profess to adore God, and love their fellow creatures. Their common principle is a belief in the existence, perfections, and providence of God, in a future life; and their rule of morals is love to God, and goodwill to men.

#### JUDAISM

Is the religious doctrines and rites of the Jews, the descendants of Abraham. A complete system of Judaism is contained in the five books of Moses. The principal sects among the Jews, in the time of our Saviour, were the Pharisees, who placed religion in external ceremony; the Sadducces, who were remarkable for incredulity; and the Essenes, who were distinguished by an austere sanctity.

At present the Jews have two sects, the *Caraites* who admit no rule of religion but the law of Moses, and the *Rabbinists*, who add to the laws the traditions of the Talmud. The expectation of a Messiah is the distin-

guishing feature of their religious system.

"By the modern Jews we are to understand, not only those who live at present, but also their predecessors, who lived in different ages and nations, since the time that their city and temple were destroyed. The destruction of the temple, and the dispersion of the people, are a remarkable epocha in civil history; for while it serves to confirm the truth of the Christian religion, it should point out to the Jews the effect of their impenitence. Afflicted, and cruelly persecuted, as these people have been for many ages, yet they are still suffered to exist as a living monument of the Divine veracity. They have not, properly speaking, any fixed habitation in this world; they are, as it were, outcasts from all nations; and yet the Divine Being seems still to consider them as a people whose darkness he will one day enlighten, and whom he will, in the end, make objects of his mercy. Many have treated them with indignity, who were ignorant of their tenets and sentiments; but from what we shall now relate, it will appear, that except in rejecting the gospel, and in the observance of a few ridiculous rites and ceremonies, they are, in all respects,

entitled to the protection of the civil power.

To begin, therefore, with the fundamental principles of their religion, we shall present the reader with a summary of their faith, consisting of thirteen articles; and, excepting that which relates to the coming of the Messiah, they are such as may be subscribed by a moral Heathen, and even by a Christian.

#### The thirteen Creeds.

I.—I believe, with a firm and perfect faith, that God is the Creator of all things: that he doth guide and support all creatures: that he alone has made every thing; and that he still acts, and will act during the whole of eternity.

II.—I believe, with a firm and perfect faith, that God is one, there is no unity like his; he alone hath been,

is, and shall be eternally our God.

III.—I believe, with a firm and perfect faith, that God is not corporeal, he cannot have any material properties; and no corporeal essence can be compared with him.

IV.—I believe, with a firm and perfect faith, that

God is the beginning and end of all things.

V.—I believe, with a firm and perfect faith, that God alone ought to be worshipped, and none but him ought to be adored.

VI.—I believe, with a firm and perfect faith, that whatever hath been taught by the prophets, is true.

VII.—I believe, with a firm and perfect faith, the doctrine and prophecy of Moses is true: he is the father and head of all the doctors, that lived before, or since, or shall live after him.

VIII.—I believe, with a firm and perfect faith, the law that we have, is the same as was given to Moses.

IX.—I believe with a firm and perfect faith, that this law shall never be altered, and God will give no other.

X.—I believe with a firm and perfect faith, that God

knoweth all the thoughts and actions of men.

XI.—I believe, with a firm and perfect faith, that God will reward the works of all those who perform his commandments, and punish those who transgress his laws.

XII.—I believe, with a firm and perfect faith, that the Messiah is to come; although he tarrieth, I will

wait, and expect daily his coming.

XIII.—I believe, with a firm and perfect faith, the resurrection of the dead shall happen when God shall think fit. Blessed and glorified eternally be the name of the Creator.

#### MAHOMETANISM.

MAHOMET was born 570, at Mecca, in Arabia Felix. He was forty years old when he announced himself the PROPHET AND APOSTLE OF GOD. His religion is composed of Paganism, Judaism, and Christianity, and the Alcoran, which is the Mahometan bible, is held in great veneration.

Mahometans teach that there is but one God, and that Christ was only a prophet. Mahomet pretended he had received all his revelations from the angel Gabriel, and that he was sent from God, on purpose to deliver them unto him. The pretended revelations of Malomet, make up what is called the Alcoran—the bible of the Mahometans. They seldom circumcise their children till six or seven years old. When a child dies, before circumcision, the forefinger is broken before he is buried, and this they imagine, makes an atonement to God for the want of that ceremony.

Polygamy, or the having of several wives, being one part of the Mahometan religion, it is not improper to observe, that in all those countries where it prevails, the people are far less numerous, than where one man has but one wife. The Mahometans are the greatest pre-

destinarians in the world.

## THE RELIGION OF THE ANCIENT EGYPTIANS.

"THE Egyptians believed that the souls of men, at

death, went into other bodies; and such as had been virtuous, going into such persons as were to be happy in the world; but the vicious, into the bodies of such as were to be miserable, and sometimes into those of serpents. In that state of punishment, they were to remain a certain number of years, till they had been purified from their guilt, and then they were to inhabit more exalted beings. The priests had the keeping of all the sacred books, whether relating to religion, or to civil polity; and, therefore, to the common people, every thing was delivered in a mysterious emblematical manner. Silence with respect to their sacred rites, was pointed out by a figure called Harpocrates, resembling a man holding his finger upon his lips; intimating, that mysteries were not to be revealed to the vulgar. They had likewise, at the gates of all their temples, images of a similar nature, called Sphinxes; and every thing in their religion was symbolical. The figure of a hare pointed out attention, or watchfulness; because that creature has been always esteemed as one of the most fearful in the universe. A judge was painted without hands, with his eyes fixed in the ground, thereby intimating, that a magistrate should judge with impartiality, without considering the characters or stations of the persons who are brought before him.

In Egypt, the priests held the next rank to kings, and from among them were chosen the great officers of state. They enjoyed many privileges; and, among others, that of having their lands exempted from the payment of taxes, of which we have a remarkable instance in Genesis, xlvii, 26, where we read, that, "Joseph made it a law over the land of Egypt, that Pharaoh should have the fifth part; except the land of

the priests only, which became not Pharaoh's."

### PAGANS.

Under this term is comprehended the greatest proportion of the human race, who worship idols or false gods. The term is derived from the Greek, *Pagus*, a village.

## RELIGION OF THE ANCIENT CARTHAGENIANS

THE religion of the Carthagenians, which was the same as that of the Tyrians, Phœnicians, Philistines, and Canaanites, was most horrid and barbarous; and so regular were they in practising what will ever dishonour human nature, that Christians, in attending to their duty, may take an example from them. Nothing of any moment was undertaken without consulting the gods, which they did by a variety of ridiculous rites and ceremonies. Hercules was the god in whom they placed most confidence, at least, he was the same to them, as Mars was to the Romans, so that he was invoked before they went upon any expedition; and when they obtained a victory, sacrifices and thanksgivings were offered up They had many other deities whom they worshipped; but the chief of these was Urania, or the Moon, whom they addressed under different calamities; such as drought, rain, hail, thunder, or any dreadful storm.

Saturn was the other deity whom the Carthagenians principally worshipped; and he was the same with what is called Moloch in scripture. This idol was the deity to whom they offered up human sacrifices, and to this we owe the fable of Saturn's having devoured his own children. Princes and great men, under particular calamities, used to offer up their most beloved children to this idol. Private persons imitated the conduct of their princes; and thus, in time, the practice became general.

This horrid custom prevailed long among the Phœnicians, the Tyrians, and the Carthagenians, and from them the Israelites borrowed it, although expressly contrary to the order of God.

### RELIGION OF THE ANCIENT DRUIDS.

Or all the ancient heathen systems of religion, the Druidical comes nearest to that of the Carthagenians; but then it will naturally be asked, how, or in what manner, did the ancient Britons become acquainted with the

religion of a people who, in point of locality, were situated at a vast distance from them? To answer this question, the following things must be attended to: First, the Druidical religion was not confined to the British isles, it was publicly professed and taught among the Gauls and Germans. Nay, it may be added, that long before the destruction of Carthage, all those northern and western nations, whom the Romans called Transalpine Gauls, had the same deities, the same religious ceremonies, and they differed but little in their manners and customs. Secondly, it is evident, that the Druids retained among them many of the religious rites and ceremonies which had been embraced by the Canaanites soon after the deluge, and much about the time of the calling of Abraham. To a thinking person, this will afford much instruction, because it will serve to convince him that the account of the dispersion of Noah's children, as related in Genesis, x., is genuine; and that all idolatry originated from the mistaken notions which men embraced, after their dispersion on the face of the earth, when they vainly attempted to build the Tower of Babel. Lastly, the Carthagenians, or Phœnicians, carried on a very extensive commerce with the natives of Britain; a circumstance which could not easily have taken place in those barbarous ages, unless their religions, manners, and customs had nearly resembled each other. That they did so, we have many evidences remaining in Britain, particularly in Devonshire and Cornwall; and to support this assertion, we have the testimony of the best Greek and Roman historians.

The Druidical religion was at first extremely simple; but such is the corruption of human nature, that it was soon debased by abominable rites and ceremonies, in the same manner as was practised by the Canaanites, the Carthagenians, and by all the heathens in the other

parts of the world.

The following were the leading principles of the

Druidical religion :—

They were to honour the Divine Being, as the supreme maker and governor of the universe; but under

him they were to seek the assistance of subordinate deities, who were supposed to act rather as messengers,

than as having any power of their own.

II.—They taught the people to believe, that the souls of men were immortal, but that they passed from one body to another; a sentiment which could never have taken place, had they been reconciled to the events of divine providence: for they could not comprehend how virtue and vice went unrewarded, and likewise unpunished, here below.

III.—They taught, that all such as had been found guilty of notorious blasphemy, should be put to death;

and in such cases, the priests were the sole judges.

IV.—That men should do unto others as they would be done by; neither to wrong their neighbours, nor to injure themselves.

V.—That it was highly criminal to eat flesh, milk, or eggs, because it was supposed that human souls might

have inhabited those animal bodies.

VI.—That the first appearance of the new moon, was to be attended to with reverence; as it was supposed, that that planet had great influence on the actions of men here below.

VII.—Women were common among them, but the man who first deflowered the virgin was the responsible father.

Lastly.—Those who did any thing unjust, while in human bodies, were to be tormented in the bodies of snakes, or other sorts of reptiles, till such time as they had made an atonement for their sins, according to the directions of the priests.

Such were the theological, or rather mythological sentiments which the Druids taught their followers, long before the gospel was known in any of the western parts of the world; and notwithstanding some of them are extremely erroneous, when compared with the Christian system, yet they do not appear in such a horrid disagreeable light as the refinements of the Greeks, and the masterly policy of the Romans. But the principal thing we have in view is, their rites and ceremonies,

which were most horrid indeed; and, considering that such was the religion of our ancestors, we may be supposed as more nearly connected with it than we are, or ever could be, with the heathenish religions of other nations.

In the more early ages, the Druids worshipped their gods in groves, and under tall oaks; which ceremony seems to have prevailed among all those nations who were subdued by the children of Israel, when they took possession of the land of Canaan: and vet those Israelites soon learned to follow the example of those idolaters whom they had conquered. That many abominations took place in these groves, is evident from the testimony both of Cæsar and Tacitus. The high-priest, or Arch-Druid, on every great festival, appeared under a tall venerable oak, dressed in fine linen, with a cope or mitre on his head, and attended by the priests of a subordinate rank. Prisoners taken in battle were sacrificed to the gods; and barbarous indeed was the manner in which it was done: the victim stripped naked, and his head adorned with flowers, was chained with his back to an oak, opposite the place where the Arch-Druid stood; and while music of all sorts, then in use, was playing, the Druid, having invoked the gods to accept of the sacrifice, walked forward with a knife in his hand, and stabbed the victim in the bowels. The music prevented his cries from being heard by the people; it was sometimes four or five hours before he expired. The people danced to the music; and the sacrificing Druid pretended to relate future events, from the manner in which the blood flowed.

The Druids, in common with the Carthagenians, Gauls and Germans, offered up to their idols many of the prisoners whom they took in war; and this practice was attended with some of the most horrid circumstances of barbarity. The unhappy victims were by hundreds at a time, inclosed in a wicker machine, to which the Arch-Druid, attended by his inferiors, set fire, and they were all reduced to ashes. During this ceremony, the priests sung, and the people danced around the pile; the cries

of the sufferers were drowned by the music; the infernal deities were supposed to be pleased; and the people became daily more and more barbarous in their manners.

But notwithstanding the Druids paid so much regard to sacred groves, yet we have many monuments still remaining in Britain, which may serve to shew that their rites and ceremonies were not of an uniform nature. In the more barren parts of the country, where there were few woods or groves, they erected pillars, each of one stone, with a broad base, and a spiral top. These stones were placed, so as to form a large circle, and one of them more conspicuous than the rest, was appointed for the Arch-Druid to stand at; and opposite to him, chained to another pillar, stood the victim, who was sacrificed in the same manner as in the groves.

The Druids had such a regard for the misletoe, which grows on the oak, that when the season for its appearance approached, persons were sent out to procure the most early intelligence; when the Arch-Druid, assisted by his inferior priests, cut it off with a golden bill, or knife; and then it was carried to the principal grove in triumph. The misletoe was considered as a sovereign remedy for all diseases, and a preservative against apparitions, or any thing that could be done by evil spirits. It was supposed to have many other virtues; and it was considered as sacrilege in any person to cut it besides the priests. During all their ceremonies of a public nature, the priest stood looking with his eyes to heaven, and his face towards the east. This ceremony was peculiar to all those heathen nations who lived westward of the Hellespont, as well as the ancient Britons; and, although they had all formed the most unworthy notions of the divine being, yet the hopes of a great person being born in the east, seems to have prevailed every where among them. This undoubtedly was handed down to them by tradition; and there is great reason to believe, that they expected he would rectify all the abuses that had crept into their religion, and that he would reign for ever among men. Thus in every nation we

meet with something of a traditional hope of the coming of the Messiah, although some are ignorant of the character he is to assume.

Some traces of the Druidical religion remained in Gaul and Germany, till the time of the emperor Constantine the Great; but in that part of Britain, now called England, it was totally suppressed, in consequence of the following incident. In or about the year 62, the Romans having cruelly oppressed the Britons, who were at that time subject to them by conquest, the latter took up arms, and massacred many of their invaders. of this having been sent to Rome, Suetonius, a gallant commander, was sent over to Britain, in order to subdue their insurgents, and the whole body of the Druids, calling in the aid of superstition, retired to the island of Mona, since called Anglesev, in North Wales. that island the Roman general pursued them; and such were the hopes that the Druids had of success, that when the Romans made their appearance, they lighted up fires in their groves, in order to consume them. The Romans, however, put most of the Britons to the sword; and having taken the Druids prisoners, burnt them alive on their altar, and cut down their consecrated groves.

From that time we have but few accounts of the Druids in the southern parts of Britain, although there is the strongest reason to believe, that both in the western parts, and likewise in Ireland, their religion continued much longer. Some of their priests were extremely ingenious, and made amulets, or rings of glass, variegated in the most curious manner, of which many are still to be seen. They were worn as we do rings on the finger; and having been consecrated by one of the Druids, they were considered as charms, or preservatives against witchcraft, or all the machinations of evil From what remains of these amulets, or rings, they seem to have been extremely beautiful, composed of blue, red, and green, intermixed with white spots; all of which contained something emblematical, either of the life of the persons who wore them, or of the state into which they were supposed to enter at death.

The funeral rites according to the Druidical religion, had something in them both majestic and decent. The warlike instruments used by the men were buried along with them; and along with the women were interred such things as they had considered as objects of worship while alive. Sometimes stones were set up, in order to perpetuate the memory of the deceased, but more commonly, a hillock of earth was raised over the grave.

There cannot remain the least doubt but they believed in the doctrine of the immortality of the soul, although they had confused notions concerning it; and this should teach us who live in the present age, to bless the Divine Being that the light of the gospel has been made public to us. The barbarous idolatry of the Druids, served only to harden their minds, and deprive the most tender parent of human feelings; but our holy religion, by throwing aside the veil of darkness which overshadowed the eyes of our ancestors, has brought life and immortality to light by the gospel, and pointed out the way to heaven, in such a clear manner, that the weakest may easily discover it.

# RELIGIOUS POPULATION OF THE GLOBE ACCORDING TO HASSEL.

Christians				252,600,000
Jews				3,936,000
Mahommetans				120,105,000
Brammists				111,353,000
Buddhist				303,977,000
Other denominations of Pagans				236,461,000

## STATE OF EDUCATION

CONTRASTED WITH

#### THE STATE OF CRIME,

IN

#### ENGLAND AND WALES.

THE following has been taken from a tabular view of "THE STATE OF EDUCATION, CONTRASTED WITH THE STATE OF CRIME IN ENGLAND AND WALES;" and deserves the serious attention of every individual.

It shows most clearly, that the only certain and efficacious plan to diminish the amount of crime and misery, is by the extension of a really sound, moral, and liberal education amongst all classes of population.

### Population of England exclusive of Wales, 13,021,328

•	
Number of inhabitants to one school	1,038
Ditto one endowed ditto	5,051
Ditto one unendowed ditto	1,334
Ditto one Bookseller	4,634
Ditto one Public Library	12,167
Number of inhabitants to one Mechanics'	
Institution	102,812
Ditto one Alehouse	326
Ditto one person annually committed for	
crime	699
Ditto one offender who could neither	
read nor write	2,125
Ditto one who could read or write im-	
perfectly	1,307
Ditto one who could read and write	
well	10,272
Ditto one of superior education	58,341

Mr. Cousin, in his account of the state of education in Holland, lately translated into our language, by Leonard Horner, Esq., and published by Mr. Murray, of London, states that all the people there are educated, and that the annual number of convictions for crime, amount to one out of every 16,666 inhabitants; while in Westmorland, the least criminal county in England, the parliamentary report on the state of crime, for 1837, shews that there the convictions are one for every 2,201 inhabitants.

The compiler of this table, whence this extract has been taken, Mr. Joseph Bentley, states, that the only place met with, where education was compulsory, was at New Lanark, in the county of Lanark, in Scotland. For nearly forty years, all the children have been at school there, from the age of three to thirteen, and the criminal records of the county only shew one instance of crime during the last thirty years, though the population of the place is supposed to have been about 2,500 during that time. The crime was committed by three boys, who were imprisoned, for a short period, for the offence; thus, it appears, that while there is one annually committed for crime, out of every 384 in the county of Warwick, there is only one in ten years, out of 2,500 in New Lanark, or that that there is 65 times more crime in the former, than in the latter, place.

From the whole facts now submitted, to what other conclusion can we come than this—that whatever money we judiciously spend in educating, we shall save from the amount expended in Punishing Mankind.

J. AND T. FELLOWS, PRINTERS, MARKET-STREET, MANCHESFER.









